

eat of the Passover, in what sense or way would he keep it: did he mean to keep it in his possession until some future time, or what did he mean?

*Pennington, Ark.*

#### USE OF REASON

C. H. WETHERBE

In an address before the International Convention of Young Men's Christian Associations, held not long ago, Dr. J. M. Buckley, editor of the New York Christian Advocate, said: "We hear a great deal about the blighting influence of rationalism. There is much misunderstanding as to what rationalism is. The legitimate use of the reason is basic to our religious nature, as it is to every phase of our lives. If a man should come to me with a Bible and should ask me to accept the Bible and give up my reason I should let him take away the Bible and I would keep my reason, and I would wait for the man to come who would give me the Bible, so that the highest use of my reason could be upon it. A religion that proposes to do away with reason I would recommend to Mrs. Eddy and her Christian scientists. The foundation of all religion is built upon that which appeals to the heart and the intellect." So I say. I have long felt that a mistake was being made in the oft-repeated assumption that true religion is a matter which mostly concerns the heart and its affections. I know that the Bible often appeals to the heart, but I also know that, in one form or another, the Bible appeals to human reason more frequently than it does to the heart of man. Men's minds, intellects, thoughts, understanding and wills are very often directly addressed by the Bible and by the gospel. Sinners are required to think of their ways, to consider their guilt, to understand their spiritual needs and comprehend what God demands of them. They are asked to serve God with all their "mind" as well as heart. It is because a large number of Christians do not rightly and vigorously use their reason in religious matters, planning to do good, thinking how to best dispense the means which God has given them, that the cause languishes as it does and but little is done in comparison with what may be done.

#### REAL SERVICE

W. A. WELTY

Christ needs more servants who know what real service is. It is not all of service to confess Christ and connect ourselves with the church. This would not be a difficult thing to do. It seems to me that the real idea of service may be summed up under this—*doing Christ's will.*

We have many examples of a life of service, but the one that outshines them all is found in Jesus of Nazareth, who

came, not to do his own will but the will of him who sent him, his Father's will. The first element of beauty in his life of service was—doing the will of his Father. This led him to deny himself of glory, and emptying himself of glory, came to the world and laid down his life for the race. He did not only come as a teacher and Master, but as one that serveth. His entire earthly ministry was a life of service. His service may be summed up in the words, "He went about doing good." With this one as the perfect ideal of service we may look to others. Next to Christ, we see in Paul the apostle of Christ a model of real service to the great Commander. In the way to Damascus, we hear him say, "What wilt thou have me to do?" What was the cost of his obedience to the answer to this question. It meant the beasts at Ephesus, the shipwreck on the Mediterranean, the dungeon at Rome, a martyr's death and crown. This was doing Christ's will and it was real service. To the early disciples, doing Christ's will meant obedience, which brought upon them swift, fierce persecution, which scattered them as sheep having no shepherd. For John Huss it meant a kindled fire; for Polycarp and others a fire; for Livingstone death in an African hut. So to many of us real service, or obedience to the will of him who loved us and gave himself for us, will be perhaps exile from home and friends, to some land in the sea. It may mean to suffer persecution from within as well as from without. But whatever it may be, real service will mean—"I will go where you want me to go, Lord, I will do what you want me to do." "What wilt thou have me to do Lord? and obedience to his answer will mean much in the revelation of many a life. But there is no life worth living but a loving, obedient service to the will of the great Master of us all. I have never been so impressed, as with the thought of what real service means. This thought was illustrated by a young lady whom I met not long ago was threatened with disinheritance by her father, yet she continues to prepare herself for mission work and will go when the way opens up. May God help us to render real service to him.

#### Home Circle

##### The Arrow and the Song

I shot an arrow into the air—  
It fell to earth, I know not where;  
For, so swiftly it flew, the sight  
Could not follow in its flight.

I breathed a song into the air—  
It fell to earth, I know not where;  
For who has sight so keen and strong  
That it can follow the flight of song?

Long, long afterward, in an oak  
I found the arrow, still unbroke;  
And the song, from beginning to end,  
I found again in the heart of a friend.

—Longfellow.

#### "Make Me Real"

The Sunday Companion.

A Christian boy was praying. His petition consisted of one sentence, and became so importunate that it was readily overheard. The prayer, repeated over and over again, was: "O God, make me real! O God, make me real!"

An appropriate prayer in these days of insincerity and deceit and falsehood. Politics and commercial life and social intercourse are full of lies. Yes, and the same may be said of much of church life. Veneer is used in wholesale ways. People are not what they seem to be. Profession points one way, and practice another. Sunday has one kind of religion, and week-days another. A revival of genuineness is a crying need. O God, make us real!

#### DON'T

H. WILSON LYDICK

Don't be late to church.

Don't be so ungracious as to sit in the first seat you come to, nearest to the door.

Don't sit in the first seat in the pew, wherever you may sit in the Lord's house, for by so doing you may give a good deal of trouble and some annoyance to those who come after you.

Don't be inattentive and discourteous to strangers. If you are, they will not come again. Inattention or discourtesy on your part will be remembered more distinctly than any sermon your pastor may preach, however eloquent it may be.

Don't make a practice of looking at your watch during the service. It seems as though you begrudge the Lord the few minutes which you are giving to the service of His house, and besides the snap of your watch is no help to the preacher.

Don't whisper during service. You don't know how annoying it is to your pastor to have people whispering and tittering while he is trying to preach the gospel.

Don't hesitate to thank your pastor when he preaches a helpful sermon. The best way, as a rule, to get the best work and words from your pastor is to show your appreciation of his efforts, and where one pastor is injured thru honest expressions of appreciation and regard, a hundred are utterly discouraged for the want of it.

Don't refuse to participate in the singing or responsive reading, or whatever you may be requested to do. How many people there are in all our congregations who will not do anything to help make the service hearty and general. Instead of taking some active part will sit back and make all kinds of remarks of some poor peoples' garments and talk over the styles of the time.

Don't forget that giving is worship. It is just as much a duty and a privilege to pay as it is to pray. Therefore, "bring an offering and come into the house of the Lord." Make it a sacred duty to give something every week; give in proportion to your income; give so that you will feel it, and let your gen-